

47-5
1

No. 479

Society

OF

INQUIRY ON MISSIONS,

AND

THE STATE OF RELIGION.

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, Division I
Shelf, Section 7
Book, No.





Digitized by the Internet Archive
in 2015

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. IX.

SEPTEMBER, 1829.

No. 9.

REVIEW.

A Letter on Communion at the Lord's Table; addressed to a member of a Baptist Church. By the Rev. EDWARD D. GRIFFIN, D. D. President of Williams College.

THE whole of this letter we transfer to our pages, that our readers may be furnished with a specimen of the arguments and representations which are commonly employed by the opposers of restricted communion.

Williams College, March 25, 1829.

Dear Sir,

In our late interview you professed yourself an advocate for open communion, and requested me to give the reasons which operate in my mind in favor of that practice.

I do this with the more pleasure because some of my earliest associations attached me to the members and preachers of your communion, and awakened feelings of kindness which have accompanied me through life. I have repeatedly exchanged pulpits with your ministers. I have dismissed members from my church to join your churches. I have always considered baptism by immersion as valid; and were I imperiously called upon by the conscience of an applicant, and could do it without offence to others, I should have no hesitation in administering the ordinance in this form. In short, I regard your churches as churches of Christ. The question is, Is it reasonable in them so to regard us?

The separating point is not about the subjects of baptism, but merely the mode. If we could be considered as fairly baptized, our Baptist brethren certainly would not exclude us merely because we apply the seal to infants. Many greater mistakes, (allow-

ing this to be one,) are made by those whom we do not exclude from our communion.

I agree with the advocates for close communion in two points: (1.) that baptism is the initiating ordinance which introduces us into the visible church: of course, where there is no baptism there are no visible churches: (2.) that we ought not to commune with those who are not baptized, and of course, are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized, I could not receive him; because there is such a relationship established between the two ordinances that I have no right to separate them; in other words, I have no right to send the sacred elements out of the Church.

The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practise sprinkling, are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism.

In my subsequent remarks I will assume (though I do not admit,) that immersion is the better form of baptism, and that we have misjudged as to the most suitable mode. The question is, Is this mistake so radical as to destroy the validity of the ordinance? I offer the following reasons against the exclusive system.

(1.) In the nature of things the validity of the ordinance cannot depend on the quantity of water, for the end is essentially answered by less as well as by more. Water, if the ocean were applied, could not wash out sin. It is only an emblem; an emblem which, voluntarily used, is a profession of faith in a purifying Saviour. Now if water be applied to the body, (though only to a part,) as an emblem of purification, and as a profession of faith, and from sincere respect to the authority of Christ, what more can an emblem do? What more could immersion do, unless to render the emblem still more significant?

(2.) We have authority for saying that an emblem of purification applied to a part of the body, is as effectual as if applied to the whole body. It is found in what our Saviour said to Peter on the occasion of washing his feet: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me. [Meaning, If I do not produce that inward cleansing of which this is an emblem.] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed, needeth not save to wash his feet, but is clean every whit;" (John 13. 8-10.) that is, is stamped with a full emblem of universal purity.

(3.) If the exact form of baptism were essential to its validity, the form would have been so clearly defined that no honest mind could mistake it. The old dispensation was a dispensation of ceremonies, and therefore the validity of its ordinances depended on an exact adherence to the forms prescribed. Nadab and Abihu were slain for burning incense with fire taken from the hearth instead of the altar. (Lev. 10, 1, &c. Numb. 8, 4.) Every thing

therefore was minutely and most explicitly prescribed, even to the putting of the blood upon the tip of the ear, and to the least pin and fringe of the tabernacle. Moses was commanded to "make all things according to the pattern" shown him in the mount. (Heb. 8. 5, with Exod. 25. 9, 40.) The new dispensation is distinguished with greater light. If, therefore, the validity of any of its ordinances depended on their precise form, that form would have been as clearly defined at least as the forms of that darker dispensation. But,

4. There seems not to be a single form under the new dispensation so precisely defined, but that different denominations may and do practise differently without transgression. There is a great variety in the manner of their keeping the supper, administering baptism, performing prayer, and conducting all the forms of public worship. Unless therefore we condemn the whole, or nearly the whole church, we must admit that the validity of no ordinance under the gospel depends on its precise form. And this might be expected from a dispensation known to be spiritual, and not a dispensation of ceremonies; that is to say, a dispensation under which spiritual things are exposed in their own naked nature, and not set forth chiefly by pictures, on the exactness of which the whole exhibition depends.

In regard to baptism, none will pretend that the form is expressly prescribed, like the forms under the old dispensation. The disputants about the mode rely, on both sides, on the history and incidental remarks found in the New Testament. But laying aside the baptism of John, which, we hold, did not belong to the New Testament dispensation, (for a testament is not of force till after the death of the testator; Heb. 9. 15, 16.) and the baptism of Christ, which was received from John, and which, we hold, was only his ordination to the priestly office; laying these aside, and confining the attention to that baptism which was instituted after the death and resurrection of the "Testator," and was administered in the name of the Father, Son, and Holy Ghost; and the mode is left so uncertain that the most honest minds may be supposed to differ about it. If two perfectly holy men had been brought up in the centre of the earth, and on arriving at the surface should have a Bible put into their hands, and be requested to tell how the apostles baptized; and one should happen to fall upon the case of the Eunuch, and the other upon the scene at Pentecost, (where 3,000 seem to have been baptized by eleven men in a single afternoon, on the top of a high hill, in the centre of a populous city, and far from any river or brook deep enough for immersion;) there would be an equal chance that they would bring in different reports. Could things be left so uncertain if the validity of the ordinance, and the very existence of a visible church, depended on the precise form of baptism?

(5.) If nothing but immersion is baptism, there is no visible church except among the Baptists. But certainly God has owned other associations of Christians as churches. He has poured his Spirit upon them in their assemblies, and what is more decisive,

at the table of the Lord ; and has communed with them and built them up by means of that ordinance which, were they not churches, it would be profanity to approach.

What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practising the essential duties. If you demand more, you may not find a church on earth.

Now here are associations of true believers, (our Baptist brethren will allow this,) who have entered into covenant with God, and sincerely observe all his ordinances *as they understand them*, and differ in nothing from the Baptist construction but in a *mere form*, and maintain all the essential doctrines, and spread around them the savour of the Redeemer's name by their holy examples and evangelical efforts, and are owned of God by the effusions of his Spirit, and are among the chosen instruments—are a great majority of the chosen instruments,—to carry the gospel to the heathen. And after all, are they to be disowned as churches of Christ?

(6.) If our Christian associations are not churches, our preachers are not church members,—are not baptized,—and therefore have no right to preach, and certainly are not ministers of Christ ; (for how can one be an officer of the church who is not a member?) and therefore have no right to administer the Lord's supper, (to say nothing of baptism,) and are guilty of awful profanity in doing this. And yet these profane intruders into holy things, instead of being driven from the earth like Korah, Dathan, and Abiram, are owned of God, are made the chosen instruments of promoting revivals of religion, of saving the souls of men, of spreading the gospel at home, of sending it to the heathen, and of doing more than half that is done to extend the kingdom of Christ on earth. And they are owned as lawful preachers even by the Baptists themselves, who come to hear them, and whose ministers exchange pulpits with them.

(7.) The spirit of love and union which Christ inculcated upon his disciples. and by which the world was to know that God had sent him, binds evangelical churches with each other. This spirit has made a wonderful advance within the last thirty years, and is one of the leading characteristics of the present day, and has come in with those other glorious changes which all Christians ascribe to God, and which are manifestly putting things forward towards the millennial state. And this spirit, according to all prophecy, must go on in increasing, and banish the hideous spectre of bigotry from the world, before the happiest period of the church can be ushered in.

A noble advance has been made by our Baptist brethren in England. Many advocates for open communion have there risen up, among whom stands conspicuous the celebrated Robert Hall. In America, at the head of the liberal class stood the late excellent Dr Stillman of Boston, who was beloved by all the churches in that city, and respected by Christians throughout the United States.

(8.) Bigotry, which is a prejudiced zeal for party distinctions, is a party spirit in religion; and a party spirit, whether in religion or politics, is a selfish spirit. It is a setting up of mine against thine. Selfishness will certainly array itself against my argument. It is always giving undue importance to those points in which our denomination differs from others, not only because it is ours, but in order to shut our adherents in by a sort of impassable gulph. All the depravity of religious men, unless much enlightened, tends this way. Good men ought therefore to be always on their guard against this gravitation of their corrupt nature, and always struggling after that generous spirit of disinterested love which will embrace all that belong to Christ.

You are at liberty, according to your request, to publish this for the use of your friends.

With sincere wishes for your happiness and for the prosperity of your churches,

I am, dear Sir, your friend and brother.

EDWARD D. GRIFFIN.

We are glad that Dr Griffin does not lend the weight of his authority to those who maintain the untenable position that baptism is a matter of little importance. His well known decision, and independence, and confidence in vindicating what he deems to be the truth, would prepare us to expect from him something definite and tangible.

This letter traces the controversy respecting the Lord's supper to the right source; namely, error respecting baptism. Baptism it expressly maintains to be "the initiating ordinance which introduces us into the visible church;" it also asserts "that we ought not to commune with those who are not baptized, even if we regard them as Christians."

From this "relationship established between the two ordinances," it might be anticipated that the principal effort of Dr Griffin, in order to maintain the propriety of open communion, would be to show that immersion is not essential to the performance of baptism; in other words, that something else besides immersion is valid baptism. Here the author of the letter and the Baptists are at issue. As this is the hinge on which the controversy turns, we trust an examination of this point will not be deemed out of place.

In our subsequent remarks, we shall proceed upon the principles avowed by Dr Griffin respecting the importance of baptism, and its connexion with the due observance of the Lord's supper. Yet we shall not consider ourselves responsible for the sweeping conclusion, that "where there is no baptism there are no visible churches." As, however, Dr Griffin has given his explicit sanction to the propriety of this conclusion, we hope that hereafter, though it has sometimes been exhibited as an appalling result of the Baptists' peculiar sentiments, it will not be selected as an instance of unquestionable bigotry. For ourselves, we have never thought it necessary to draw such a conclusion. It has always

appeared to us sufficient to say, that those communities of Christians who have abandoned the primitive practice in respect to baptism, are churches not in a state of order, so far as the positive ordinances of the gospel are concerned.

Before examining the opinion respecting baptism, on which the chief remarks in this letter are founded, we wish to correct an important error in one of its statements. This we do the more readily, because it is an error very extensively indulged, and yet one would think it a very obvious error. It is contained in these words: "The separating point is not about the subjects of baptism, but merely the mode. If we could be considered as fairly baptized, our Baptist brethren certainly would not exclude us merely because we apply the seal to infants." Now we ask, how is it possible that at this late day any one should need to be informed, that the separating point regards the subjects of baptism as well as the manner in which the ordinance is to be performed? It is frequently said, nothing separates Baptists from Pedobaptists but a little water. The impression produced by this remark on a hearer who has not paid special attention to the matter, is very unfavorable: and it cannot be wondered at, that the frequency of such remarks should have spread far and wide an opinion that members of Baptist churches are most unreasonable in their practice. Be it known, then, that we have as much solicitude respecting the question, *To whom may baptism be administered?* as respecting the question, *What is baptism?* Should we make a distinction in regard to importance between the two questions, we should not hesitate to say that the former question far exceeds in importance the latter. Much as we are pained, that the outward performance of a Christian ordinance should be perverted and displaced, we are far more seriously concerned, that unconscious babes should be considered suitable candidates for an ordinance in a dispensation in which each one is required to act for himself, and in which intelligence and moral goodness are requisite in order to perform its duties and to enjoy its privileges. We know it has been said, that baptism is not the act of the child, but of the parent in reference to the child. But where in the New Testament is the passage in which baptism is represented otherwise than as an act in which the individual baptized did for himself engage? Baptism is viewed by us as a most solemn act of worship; worship, not only in respect to the administrator, but especially and peculiarly in respect to the baptized person himself; a service, not of the parent or guardian of the baptized person, but of the baptized person himself. Indeed we cannot regard that as valid baptism, which is administered without a profession of faith in Christ, made by the candidate himself. To us it would be just as great a perversion for infants and professed unbelievers to partake of the Lord's Supper, as it is for them to be (as it is said) baptized.

Those, then, are in a great mistake, who represent their Baptist brethren as refusing to join with them in the Lord's Supper on no other ground than simply because they have not been immersed. To substitute something else in the room of baptism, is a great and

lamentable error; to admit individuals to a Christian ordinance who know not and who profess not to know what they do, is (to say the least) an equally great and lamentable error. Something more, then, than a little water divides these two denominations. We separate from Pedobaptist Christians because by their using a little water instead of "much water," they have divested baptism of a great part of its meaning; because by applying what they call a Christian ordinance to unbelieving and unknowing persons, they have still further departed from the meaning of baptism, and have lamentably obscured the spirituality of the gospel, and have created an imaginary relation between certain unsanctified persons and God; and because these errors produce sad misconceptions respecting the nature of the church. That must, then, be a very superficial view, which sees only a little water between these two portions of Christians. Let it not be said, baptism is merely an outward ceremony, and our opinions respecting it cannot be so very important. True, the performance of baptism is outward; but in order that baptism be properly and acceptably performed, there must be previously in him who receives it, a great moral change, which will ultimately pervade the whole character, and prepare the person for dwelling in the blessed regions of holiness. Unimportant as baptism may appear to some, we cannot resist the conviction that the Head of the church wisely appointed it, as also the other ordinance, to be a mark of distinction between the church and the world; and that, outward though the ordinance be, yet correct opinions respecting it are of most salutary tendency in regard to the purity of Christian faith and practice; and that, if the ordinance of baptism had not been perverted from apostolic simplicity, a very large portion of the errors which have most permanently afflicted the church would have been avoided.

We must also correct another erroneous statement, intimately connected with that on which we have just been remarking. Dr Griffin says, "The only question is, whether baptism by sprinkling is valid baptism." Here is an entire overlooking of qualifications for receiving baptism, the profession of which in the person baptized is essential to the due administration of the ordinance. We wonder not that the practice of sprinkling infants, and by this way either introducing them into covenant with God, or reminding the parent of his obligations to train up his child for God, or reminding him of the depraved nature of his child, and of its need of regeneration, should have removed from the minds of Pedobaptists a regard for qualifications connected with the reception of baptism. But when they are arguing upon a question which must be settled by a reference to baptism, they ought not to leave out of view what Baptists conceive to be of essential importance in baptism; namely, the profession of personal faith in the Saviour. There are two questions, then, which should be asked:—whether sprinkling without a profession of faith in the Saviour, made by the person sprinkled, is valid baptism; and, whether sprinkling, though accompanied with such a profession, is valid baptism. When a believer receives sprinkling, on the ground of

its being baptism; there is a very serious opposition to our views of scriptural truth; when an infant, or any unbelieving person receives sprinkling on the faith, as is sometimes said, of the parent, or some other ancestor, or the guardian, or of the church, there is a still wider departure from what we deem to be the representations of Scripture. Now since the opinions respecting baptism are the foundation of the difficulty respecting the Lord's supper, we claim that the whole ground of dissent in regard to baptism should be kept in view.

We have made these distinct explanations in this place, so that if, in the progress of the discussion, our remarks should be restricted to a part of the controversy respecting baptism, we yet may not be misunderstood.

Dr Griffin attempts to prove that immersion is not essential to the performance of baptism. "In the nature of things," says he in his first reason, "the validity of the ordinance cannot depend on the quantity of water, for the end is essentially answered by less as well as by more." The correctness of this assertion depends solely on the answer to the question, What is the end or design of baptism? A question, we hesitate not to say, the most important in regard to baptism; decisive of every point in controversy, whether respect be had to the manner in which the ordinance is to be performed, or to the subjects to whom it should be administered. Settle this point, and there will be no further occasion for dispute respecting baptism. Would every minister of Christ, in simplicity and godly sincerity, search the Scriptures, in order to discover what is the design of this ordinance, or what purpose it is intended to answer; and would he follow into all its necessary consequences the result of this investigation, there would soon be but one mind and one judgment among the stewards of the mysteries of God. Would every person about to make a public profession of religion, examine what the Scriptures say on this point, unbiassed by any extraneous considerations; and then, with unwavering confidence in God, act in accordance with the Scriptural design of baptism, what a vast diminution would there be of that mental disquietude which so many experience at that tender and interesting period—and which even ministers of the Lord Jesus sometimes endeavor to remove by the unwarrantable representations that such a time is not suitable for examining the subject; that, after having made a profession of religion, it can better be investigated; that baptism is nonessential; that it is a mere form of a ceremony; that one way is as good as another. Our hearts sicken when we think how even good men prevent disciples of the Lord from ascertaining and obeying his will; when we are compelled to think, that some who are appointed to be lights in the church, do really envelope in darkness the tender mind of a young convert who wishes to inquire, Lord, what wilt thou have me to do?

It is our honest conviction, that there are in the Bible, statements in regard to baptism sufficiently explicit to show what this service means. So plainly does the Bible seem to us to speak on

this point that we think no emendation necessary to make it speak more plainly. The author of this letter declares what he conceives to be the end of baptism. "It is," he says, "only an emblem; an emblem which, voluntarily used, is a profession of faith in a purifying Saviour." This language needs no comment: baptism is "an emblem of purification;" and he who voluntarily uses it expresses his "faith in a purifying Saviour." From this representation of an uninspired man, we turn to the oracles of God, 'to the law and to the testimony;' for if men, however venerable through age, or learning, or dignity of manners and station, or piety, 'speak not according to this word,' we hold ourselves bound to desert their guidance.

When we first meet with baptism as performed under the authority of our Lord, mentioned in the Gospel by John iv. 1, 2, and then go forward to the solemn period when he extended the commission and said, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:' that is, baptizing them into the worship and service of the Father, and of the Son, and of the Holy Ghost, the first thought that enters our mind is, that baptism was intended to separate from all others and to collect into one body, all the truly pious. But while this general purpose was answered and was conspicuous even from the commencement, there were some particular ends to be accomplished, for which baptism had a peculiar significance. Water being a purifying element, and bathing for cleanliness as well as for comfort, being customary, Jesus also having come to save his people from their sins, how appropriate is baptism to express the idea of cleansing, of moral purification! In conformity with this design was the address of Ananias to Saul of Tarsus, when this persecutor of the church had become a disciple of the Lord Jesus: 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' To the same purpose, in immediate connexion with 'putting off the body of the sins of the flesh,' by Christian circumcision, that is, by the renovation of the heart, the Colossians (ii. 11, 12,) are represented as having been 'buried in baptism.'

Is there any additional significance in this rite? In the Acts of the Apostles, viii. 37, 38, occurs the account of the Ethiopian officer baptized by Philip. As a necessary antecedent to his receiving of baptism, the eunuch made the following profession. 'I believe that Jesus Christ is the Son of God.' During the conversation between Philip and this man, a minute account appears to have been given of the character, the sufferings, and the consequent glory of the Lord. He was induced to believe in Jesus as the Son of God. A reference to Romans x. 9, will lead us to think that in this profession there was included the belief of a specially important event: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' In the act, then, of confessing the Lord Jesus, there is also implied a belief in his res-

urrection from the dead, and in his previous death and burial. That this object was always viewed by the primitive Christians in close connexion with baptism, we have the fullest evidence from Romans vi. 3. 'Know ye not that so many of us as were baptized into Jesus Christ,' or as his disciples, 'were baptized into his death,' or did by our baptism acknowledge his death as declared in the gospel? And that with this acknowledgment of the Saviour's death, there was also in baptism an acknowledgment of our duty to be dead to sin and to lead a new life, is evident from the succeeding verse. 'Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

In writing to the Colossians also, the Apostle very distinctly brings to view this striking significance of baptism: ii. 12. 'Buried with him in baptism, wherein (in which emblem) also ye are risen with him through the faith of the operation of God (or through faith in the power of God) who hath raised him from the dead.'

In 1 Peter iii. 21, the same connexion between baptism and the resurrection of our Lord is exhibited. In the ark of Noah, 'eight souls were saved by water; the like figure whereunto, even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God,' that is, the profession of a conscience made tranquil towards God, 'by the resurrection of Jesus Christ.'

With this view of the design of Christian baptism, how accordant is the remark of the apostle in the epistle to the Galatians, iii. 27. 'For as many of you as have been baptized into Christ,' that is, as his disciples, 'have put on Christ,' that is, have entered into a very intimate union with Christ; a union in regard to moral disposition, and in regard to the relation towards God, as his children. How is this union represented? Not merely by performing a ceremony, but by performing the appointed ceremony which symbolically represents him as having undergone a death on account of sin, and yourselves as having undergone a death unto sin; a ceremony which reminds you of him as rising to a state of triumph and glory, and represents yourselves as rising to a spiritual and divine life.

Look now at the end of baptism, and say whether it is answered by less water as well as by more. One can hardly help exclaiming, How meagre is the account of baptism in this letter! How materially do our Christian brethren divest this ordinance of its significance! How different are the considerations which they associate with baptism, from those with which the apostles cheered and incited the early believers, whenever this ordinance supplied them with topics of remark! And we cannot help adding, how much ought Baptists to feel themselves peculiarly bound to cherish a mortified temper; to live not to themselves but to him who died for them, and into whose death they have been baptized; to him who rose again, and in conformity to whose resurrection they

have by a most significant rite acknowledged their obligation to walk in newness of life!

Baptism is more than a profession of faith in a purifying Saviour. It is also a profession of faith in a Saviour dying, buried, rising from the dead. Can the death, the burial, the resurrection of the Saviour be represented by less water as well as by more? What person, when he sees a wet hand applied to a child's or an adult's forehead, or a few drops of water scattered on his face, is by this act reminded of a dying and a rising Saviour, and of the individual's death to sin, and resurrection to spiritual life? So entirely destitute of such significancy is sprinkling, that we wonder not at the acknowledgements which candid Pedobaptists make, and at the difficulty which others feel in reference to the above quoted passages from the Epistle to the Romans, and from that to the Colossians.

Since a mistake lies at the foundation of the argument we have been considering, the argument manifestly is of no force. The end of baptism cannot be answered, unless there be an immersion of the believer; hence immersion is essential to the validity of the ordinance. And hence we cannot regard as baptized, those who have not been immersed; and not regarding them as baptized, Dr Griffin's own avowed principles will not permit us to unite with them at the Lord's table, even though we esteem them as Christians.

From this account of our opinion respecting baptism, it is manifest that it is viewed in very different lights by Baptists and by Pedobaptists. In our view, it sustains an intimate connexion with those events on which are suspended our dearest hopes, as candidates for immortality. So that when we think of the Lord Jesus as delivered for our offences, and as raised again for our justification, our thoughts naturally recur to the time when we were buried in baptism, when we voluntarily submitted to an act which publicly marked us as dead to sin, and which publicly sealed our avowal of obligation and our declaration of serious purpose to lead a holy life. And O, what a reproof is a remembrance of that hour adapted to convey to our hearts! Meditation on our having been baptized, suggests to our minds the fact that we have been buried with Christ by baptism into death, and the obligation that 'like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Connecting baptism thus with the history of Christ, and with our obligations to be conformed to him, it cannot be surprising that we are always willing to converse respecting it, and that we desire all Christians to participate in correct views of it.

We mean not to intimate that those whose opinions differ from ours respecting this ordinance, connect with it no practical considerations. But many of the considerations which they connect with it are such as the Apostles did not present in connexion with baptism; and a part of those which the Apostles did connect with it they omit. When we think of this fact, we wonder not at the long continued controversy; for the reasonings on the opposite

sides proceed from materially different views, almost as if they had respect to disconnected subjects. The *design of baptism* should be the point in controversy. This design, in our opinion, is not the same as it is represented by Pedobaptists. How can the writer of this letter expect, then, that we should act according to the consequence which he draws from *his* opinion of the design? Let us all, in the first place, acknowledge the truth as to the scriptural design of baptism,—and we venture to promise that he and we will go hand in hand in observing all things which the Lord has commanded his disciples.

We would remark in passing, that *the Design of Baptism* has been so amply discussed in the sermon preached, Sept. 1828, by Professor Chase, before the Boston Association, and which has recently appeared in a third edition, that it seems to us unnecessary to enter more fully upon this subject. To that sermon we respectfully invite the attention of all who seriously wish to ascertain the truth.

The principle implied in the second reason of this letter, however true in general, is not appropriate to the matter in hand. For although “an emblem of purification applied to a part of the body is as effectual as if applied to the whole body,” it by no means follows that the application of a few drops of water to a part of the body is valid baptism; because, however such an application might be an emblem of purification, it cannot be an emblem of the other things which enter into the design of baptism, and consequently it cannot answer the ends of baptism. To Dr Griffin’s use of the passage of Scripture introduced in this connexion, John xiii, 1—10, we have two objections to make. First, It was no part of our Saviour’s design to communicate, in that passage, instruction respecting baptism. Secondly, In order to defend Dr Griffin’s explanation, there must be conceived to be in our Lord’s remark to Peter, ‘He that is washed needeth not save to wash his feet,’ a strange mixing of figurative and of literal language; as, He that is washed (that is, he that has experienced an inward cleansing) needeth not save to wash his feet (that is, literally to wash a part of his body.)

Let the passage speak for itself. As one of the closing acts of our Saviour’s life, he wished in a striking manner to correct the disposition which his disciples had manifested in the question, Who shall be greatest? Accordingly, he prepared to wash their feet; a service which his disciples, from the customs of the country, had associated with the most menial situation. Peter could not endure the thought that he, to whom he had always looked up with reverence, as altogether his superior; he who stood in the exalted dignity of the Messiah, should perform for him the most menial part of a servant’s duty. The Saviour endeavored to gain the consent of Peter by assuring him that though he did not then perceive what was intended by this transaction, yet when it had been performed, it should be explained to him. Peter still declined. Our Lord then solemnly assured him, ‘If I wash thee not, thou

hast no part with me.' Peter, either from overflowing affection, or from not entering into the spiritual import of the Saviour's declaration, exclaimed, 'Not my feet only, but also my hands and my head.' Our Lord then informed him that for the special object which he had in view, it was not necessary to receive a general washing of the body. Just as a person who has recently been bathed* needs only to have his feet washed, which may have contracted defilement by walking in the dust; so the disciples, having already received a general cleansing, needed only carefully to preserve themselves from the defilements to which they were exposed. To speak without metaphor, the disciples had already experienced the general renewing of their hearts. This they ought not to expect again; but their attention should be directed to the avoiding of sin, and to the cultivating of those dispositions which characterize the disciples of the Messiah. The particular trait, then inculcated, was humility; humility, so unfeigned and pervading, as to induce them to perform for each other, even the lowest and most troublesome services; which would lead them, instead of inquiring among themselves, Who shall be greatest? rather to inquire, Who shall be the least of all and servant of all?

Thus our Lord's design was not to give instruction respecting baptism; nor is there in this passage any thing in the slightest degree at variance with the conclusion to which we arrived by examining the import of baptism.

In the third statement of this letter there is certainly much truth: "If the exact form of baptism were essential to its validity, the form would have been so clearly defined, that no honest mind could mistake it." If certain ends are to be answered by an ordinance, and those ends are connected with a certain outward representation, then it is necessary that the outward form be clearly defined; else such a form may come into use as may entirely obscure the ends which the ordinance was intended to answer. If outward forms are appointed as emblems, they ought to be significant; there ought to be a manifest correspondence between the emblem and the thing signified; and the more spiritual the dispensation, the more simple and the more easily understood the emblem. Some men speak of forms and ceremonies, as being of little account in respect to the manner of performance, and as being subject to modifications, according to the various circumstances and opinions of men. A scrupulous adherence to particular forms, they also represent as contrary to the spiritual nature of Christianity, and as arguing a grossness of conception in respect to the divine requisitions. But in such remarks there is more appearance

* Though in our translation the same term *wash* occurs twice in the tenth verse, yet in the original, two very distinct words are used; one of which, rendered 'he that is washed,' refers appropriately to a bathing of the whole body; while the other, rendered 'to wash,' refers to a partial washing, as that of the hands, or face, or feet. So that the tenth verse would have been more correctly translated, 'He that has been bathed needeth not save to wash his feet,' &c.

than reality of spiritual elevation. If the Head of the church has appointed certain forms, it does not argue a commendable spirituality of feeling, that a man conceives himself at liberty to slight those forms. If those ceremonies, by the manner of their performance, are adapted and intended to answer certain ends, does elevation above the grossness of sense furnish an adequate excuse for essentially varying the manner and connecting with it some other lesson, or for receiving the intended lesson in some other than the more obvious way, or for refusing to draw any instruction from a matter subjected to the outward man? We show the truest regard for God by implicitly complying with his injunctions, and by impressing our hearts with just such lessons and in just such a manner as he has appointed. After all that may be said about Christianity being a spiritual dispensation, and its raising the mind above mere forms, it becomes us to remember that men are still only men; and God has most wisely consulted for the moral improvement of men by the few simple outward forms, as well as by the pure precepts, and the glorious prospects of Christianity.

Why, then, do honest minds mistake? Plainly, because they are not infallible; and because they may be under a vast variety of influences which hinder the reception of the truth. Are there no other subjects, plain to a mind unbiassed, yet viewed in a mistaken manner by minds honest on every other subject? But suppose any refuse to examine for themselves; suppose they either fear to examine, or hastily think themselves incompetent to form an opinion; will they receive the knowledge of the truth? Suppose any examine under the influence of prejudice from various quarters; suppose they go not to the proper source of information; is it surprising that they come not to a true result? We forbear here to press the fact, that almost every person, who in a peculiarly conscientious frame of mind reads what the Scriptures declare concerning baptism, becomes shaken in regard to the sprinkling of infants and of others; and that scruples on this subject are often removed by turning away from the Bible, or by thinking that a person's usefulness at the present day forbids him to be a Baptist. And not a few, there is reason to believe, set their minds at rest by the persuasion that the inconveniencies attending the adoption of Baptist sentiments are so great, that they trust the Lord will pardon them in this one thing.

Since the form of this ordinance is thus necessary, we might expect it to be clearly defined. Dr Griffin's fourth reason denies that it is thus defined. To this point, then, we now turn our attention.

There are two inquiries which may embrace all that needs to be said on this point. 1st. Is there any thing in the circumstances in which this ordinance, during the time of Christ and of his apostles, was administered, that requires divers modes of administration? 2nd. Is there any peculiar obscurity in the language which speaks of this ordinance, by which it is prevented from having an equally definite meaning with other language, or by which we are

unable to ascertain that meaning? These questions have so often been lucidly and satisfactorily answered in the negative, that we deem it superfluous on the present occasion to institute a new examination of them. Those who desire to pursue the investigation, are referred to the works on baptism, which have been published during the present year, and especially to the Letters of Dr Chapin, published in the year 1820. These letters, we question whether Dr Griffin has ever read; else he could not expect to change the opinions of Baptists by statements that have long since been anticipated and met in a fair, manly way.

But leaving this topic, it has been to us a matter of surprise, that Dr Griffin should write in so unguarded a manner. He insinuates that the three thousand believers on the day of Pentecost, (See Acts of the Apostles, Chap. ii.) were baptized by eleven men. Observe the unfairness of this insinuation. In the first chapter, containing an account of what was transacted previously to the day of Pentecost, we are informed that the place of Judas was supplied by the election of Matthias, so that Matthias 'was numbered with the eleven Apostles.' During the lifetime, also, of our Lord, seventy disciples were appointed as his public ministers; two important facts, entirely overlooked. Dr Griffin intimates that the local situation of Jerusalem, "on the top of a high hill," forbids the supposition of there being sufficient water. Really, one would think this letter was written for the benefit of very ignorant people. We take the liberty to refer its author to the statement of a certain Jewish writer, who probably knew more about Jerusalem than any President of a college in the United States. He says, '*The mountains are round about Jerusalem.*' See Psalm cxxv. 2. Jerusalem was indeed built upon hills; but there were other hills around, and especially did Mount Olivet tower above the holy city. Is a hilly country necessarily poorly supplied with water? Who does not know that on elevated spots springs may be found, when equally elevated places are contiguous, and especially in the neighborhood of still higher places? Dr Griffin adds, "far from any river or brook deep enough for immersion." But must there necessarily have been a river or a brook? From the insinuations which are sometimes thrown out, one would think Jerusalem must have been utterly unfit to be the metropolis of a flourishing country; a country, too, whose prescribed religion required the constant use of water for purifications and ablutions, and all whose male inhabitants were required to assemble there three times every year. We have been told that not many years since, the Jordan was represented as only an insignificant streamlet, not sufficiently deep for immersing a man. But when knowledge had increased so much that even Baptists could detect the error, this representation fell into disuse. Who has ever proved that Jerusalem was sadly destitute of water? Does the well known fact of its having been a very populous city prove it? Does the fact that the Jews from regard to religion and to cleanliness, made frequent use of bathing prove it? Does the molten sea furnished by Solomon for the service of the temple, and which

could hold about seven hundred barrels; and do the ten other lavers, each of which held between nine and ten barrels, prove it? And what shall we say of the fountain of Siloam which, according to Josephus, had "water in it—in great plenty?"* and of the pool at the sheep gate, with its five porticos?

Of what avail, then, is the startling supposition respecting the two men brought up in the centre of the earth? Who could wonder if men brought up in the inside of the earth should commit some very gross mistakes on various matters that would be perfectly clear to common men, who had been brought up on the surface? Instead of making such a supposition, we would rather ask what have been the opinions of men of learning, of confessed impartiality, of ability to investigate the subject, and of sufficient candor to state explicitly the result of their investigations, though that result should contradict their previous opinions, and even their continued practice? To a few testimonies of this kind, exhibiting the candid convictions of their authors, respecting the manner in which the ordinance was originally administered, we will now attend.

Dr Campbell, Principal of the Marischal College, at Aberdeen, in Scotland, a minister of the Presbyterian church, whom few have equalled in the variety and extent, and accuracy of his literary and theological investigations, has expressed himself in the following manner. "The word *περιτομή* (*peritomé*) the Latins have translated *circumcisio* (*circumcision*), which exactly corresponds in etymology; but the word *βαπτισμα* (*baptisma*) they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio*, (*immersion*), answers as exactly in the one case as *circumcisio*, (*circumcision*), in the other. . . . We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word *immersion* a better English name than *baptism*, were we now at liberty to make a choice."†

In the same author's notes upon the Gospel by Matthew, occur the following statements. Chapter iii. verse 11th, "*In water—in the Holy Spirit, εν ὕδατι—εν ἁγίῳ πνεύματι*. English translation, *with water—with the Holy Ghost*. Vulgate, *in aqua—in Spiritu Sancto*. Thus also the Syriac and other ancient versions. I am sorry to observe that the Popish translators from the Vulgate, have shown greater veneration for the style of that version, than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that

* Jewish War; Book v. Chapter iv. § 1.

† Preliminary Dissertations; VIII. Part II. § 2.

none of them have scrupled to render *εν τῷ Ιορδανῇ*, in the sixth verse, *in Jordan*, though nothing can be plainer than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in*, could not be avoided there, without adopting a circumlocution, and saying, *with the water of Jordan*, which would have made their deviation from the text too glaring. The word βαπτίζειν' (rendered *to baptize*,) 'both in sacred authors and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *εν ἰδατι, εν τῷ Ιορδανῇ*. But I should not lay much stress on the preposition *εν*, which, answering to the Hebrew *ב*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *αναβαινειν, to arise, emerge, or ascend*, v. 16. *απο του ἰδατος*, and Acts viii. 39. *εκ του ἰδατος, from or out of the water*. Let it be observed further, that the verbs *ρανω* and *ρανιζω*, used in scripture for *sprinkling*, are never construed in this manner. When, therefore, the Greek word βαπτίζω' (rendered *I baptize*,) 'is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved, so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the spirit, by that of the party."

The following extract is from another work of the same author. "Another error in disputation, which is by far too common, is when one will admit nothing in the plea or arguments of an adversary to be of the smallest weight. I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge; and, in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing. One who argues in this manner, never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed, as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth."*

We now present an extract from Storr's Biblical Theology, published at Andover, 1826; merely premising that Storr was an eminent theologian in the Lutheran church. "The disciples of our Lord could understand his command in no other manner, than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism (John iv. 1.) of

* Lectures on Systematic Theology and Pulpit Eloquence, pp. 294, 295.

the disciples of Jesus, were performed by dipping the subject into cold water; as is evident from the following passages. Matt. iii. 6, βαπτίζοντο εν τῷ Ιορδανῇ were baptized in Jordan. v. 16. Ἰησοῦς ἀνέβη ἀπο τοῦ ὕδατος Jesus ascended out of the water. John iii. 23. ὅτι ὕδατα πολλὰ ἦν ἐκεῖ because there was much water there.

“And that they actually did understand it so, is proved, partly by those passages in the New Testament, which evidently allude to immersion. Acts viii. 36, &c. ὅτε ἀνέβησαν ἐκ τοῦ ὕδατος when they had come up out of the water. v. 39. xvi 12—15, παραποταμον at the river. Rom. vi. 4, συνεταφημεν αὐτῷ (τῷ Χριστῷ) δια τοῦ βαπτισματος, ἵνα ὡσπερ ἠγερέθη Χριστός ἐκ νεκρῶν are buried with him, (Christ) by baptism, so that as Christ was raised from the dead, &c. Compare Col. ii. 12, and 1 Peter iii. 21, where baptism is termed the *antitype* (ἀντιτυπον) of the flood. And partly, from the fact, that immersion was so customary in the ancient church, that even in the third century, the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who received baptism not merely by aspersion, but who actually bathed themselves in water. This is evident from Cyprian (Epist. 69. ed. Bremæ, p. 185, &c.) and Eusebius (Hist. Eccles. l. vi. cap. 43,) where we find the following extract from the letter of the Roman Bishop Cornelius: ‘Novatus received baptism on a sick bed, by aspersion, (περιχυθεῖς,) if it can be said that such a person received baptism.’ ‘No person who had, during sickness, been baptized by aspersion, was admitted into the clerical office.’ Moreover, the old custom of immersion was also retained a long time in the western church, at least in the case of those who were not indisposed. And, even after aspersion had been fully introduced in a part of the western churches, there yet remained several, who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented, that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist.” pp. 290, 291. A few lines after, speaking of the change of the ancient custom of immersion, he says, “It ought not to have been made.”*

* The preceding extract is from an English translation of a work in German; which German work is a translation from the Latin of Storr's Christian Doctrine, accompanied with notes and illustrations, by Professor Flatt. It is worthy of being known, that the translator into English has employed certain terms in this connexion, which are not warranted by the real opinions of Storr. We refer to the “caption, or summary view of contents” prefixed to the Illustration from which the extract is taken. By referring to the work, our readers may see that the following sentence introduces this Illustration: “*The primitive mode was probably by immersion.*” This qualified remark, so poorly adapted to the illustration which it introduces, did not proceed from Storr, but from the translator into English. With Storr the truth of what he asserts was not a matter of mere *probability*, but of moral *certainty*. The following expression deserves also to be specified: “who actually bathed themselves in water.” The words which Storr used are, when correctly translated, *were bathed*. The use of the word *themselves*, intimating by its connexion, that the baptized performed the operation themselves,

Storr mentions the wish of Luther respecting the use of immersion. In the appendix to Professor Chase's sermon, is an extract from the works of Luther, in which that eminent reformer very explicitly states his conviction in regard to baptism.

Passing by the concessions which might be drawn from the commentaries of Macknight, and Rosenmueller, and others, we invite attention to two or three sentences from the *Thesaurus Ecclesiasticus* of Suicer; a work in two folio volumes, exhibiting a digest of the voluminous theological writings of the Greek Fathers.

'The *going under* and then *rising* in baptism was used, that thus the burial and the resurrection of Christ might be shadowed forth. This the ancient writers teach.*

'This *going under* and then *rising*, was in use in the first centuries which immediately succeeded the apostolic age. This is plain from those testimonies of the Fathers which with sufficient copiousness have already been adduced.†

These declarations are abundantly sustained by appropriate extracts from the Fathers, as any one may see by consulting the work.

See also the result to which this learned author was led in regard to the subjects of baptism in the primitive ages, by his lengthened and laborious investigation of the early Christian writers.

like the Jewish proselytes, did not originate with Storr. In proof of what we have stated, we copy the original Latin of Storr.

Quum discipulos *baptizari* jussit Dominus (Matt. xxviii. 19.) apostoli per ea, quæ antecesserant (Jo. i. 25, 26, 28, 31, 33. iv. 1, 2. coll. Matth. iii. 6, 16. Jo. iii. 23,) nihil aliud intelligere potuerunt, quam *immergendos* esse homines aqua, nec intellexerunt profecto aliud, nisi immersionem, ut sacrarum literarum testimonio (Act. viii. 36—39. xvi. 13—15. Rom. vi. 4. Col. ii. 12. 1 Pet. iii. 21.) et prisæ ecclesiæ usu (v. *Suiceri* Thes. eccles. voc. *αναδυω*, et *Binghami* Orig. eccl. l. xi. c. xi. Opp. Lond. 1726. Anglice editorum Vol. I. p. 521. ss.) patet, quo *immersio* ita recepta fuerat, ut seculo adhuc tertio vel *clinicorum* baptismum propterea, quod perageretur *affundenda* aqua, ab aliis omnino reiectus, ab aliis certe baptismum reliquorum, qui sani baptizati, h. e. aqua salutari non ægrorum more perfusi, aut adpersi, sed loti (Eph. v. 26. Tit. iii. 5. 1 Petr. iii. 21, cf. Ebr. x. 22,) essent, longe prosthabitus fuerit (v. *Cypriani* Ep. 69. ed. Brem. p. 185. ss. et *Cornelium*, Romanæ ecclesiæ episcopum, apud *Eusebium* l. vi. H. E. c. 43. p. 244. s.) Ceterum vetus consuetudo certe in iis, qui sani baptizabantur, etiam in occidentali ecclesia diu servata est, imo tum quoque, cum partim ex ecclesiis occidentalibus, immutato pristino more, affusionem universe introduxissent, non defuerunt aliæ, quæ veterem consuetudinem tenere aliquamdiu pergerent. Quæ cum ita sint, id omnino dolendum est (cf. *Buddei* Inst. theol. dogm. p. 1444—1446,) quod *Luthero* nostro optata, quæ de immersionis usurpatione in baptismo deinceps administrando æque, ac de calicis usu communi in sacra coena, optavit (v. Opp. Lips. 1729. T. xvii. p. 272, 536,) ex altera duntaxat parte licuit pericere.—*Doctrinæ Christianæ Pars Theoretica e Sacris Literis Repetita.* pp. 313, 314.

* *Καταδυσις* ista et *Αναδυσις* ideo in Baptismo fuit adhibita, ut sepultura et resurrectio Christi hac ratione adumbrarentur. Id docent veteres.—*Tom. I. p. 260. Art. αναδυω.*

† Hæc autem *demersio* et *emersio* primis aliquot seculis, quæ Apostolicum ævum proximè exceperunt, in usu fuit. Patet hoc ex iis Veterum testimoniis, quæ copiosè satis hucusque adducta sunt.—*Tom. I. p. 261. Art. αναδυω.*

'In the first two centuries, no one received baptism, unless being instructed in the faith, and imbued with the doctrine of Christ, he could testify that he was a believer—on account of these words, *He that believeth and is baptized*. Therefore to believe preceded. Thence arose in the church the order of Catechumens. It was also then the constant custom, that the Eucharist should be given to those Catechumens immediately after baptism. Afterwards the opinion prevailed, that no one could be saved unless he had been baptized. But because formerly the Eucharist was given to adult Catechumens as soon as they had been bathed in sacred baptism, this also was appointed to be done in the case of infants, after Pedobaptism was introduced.*

Such were the sentiments of this learned man; sentiments which resulted from twenty years' indefatigable researches among the writings of the early Christian Fathers.†

Had there, then, been no departure from primitive practice, immersion would have been universal. But can this departure from the originally established form be justified? Yes, say some men; 'because the change of the ancient custom of immersion, although it ought not to have been made, destroys nothing that is essential to this ceremony as it was instituted by our Saviour.' But surely it is essential to this ceremony that it be the significant action ordained by our Lord. The change which human contrivance has introduced may answer some of the purposes intended, yet in other respects it destroys the significancy of the ordinance. Immersion expresses the whole, but any substitute necessarily omits a part of what was intended to be expressed. Shall we, then, make void any part of God's commands, through a confessedly human contrivance?

Dr Griffin's fifth remark, that 'if nothing but immersion is baptism, there is no visible church except among the Baptists,' is a conclusion of his own forming, for which we have already disclaimed all responsibility. The fact, however, that God pours out

* *Primis duobus seculis nemo Baptismum accipiebat, nisi qui, in fide instructus, et doctrinâ Christi imbutus, testari posset, se credere, propter illa verba, Qui crediderit, et baptizatus fuerit. Ergo prius erat credere. Inde ordo Catechumenorum in Ecclesia. Mos etiam tum perpetuus constanter observatus fuit, ut secundum Baptismum Catechumenis illis statim daretur Eucharistia. Postea opinio invaluit, neminem salvari posse, nisi qui baptizatus fuisset. Quia autem Catechumenis adultis olim simul ac loti fuissent sacro Baptismate, dabatur Eucharistia, hoc etiam in infantibus ut fieret institutum, post Pædobaptismum introductum. Tom. II. p. 1131. Art. Συναξις, IV. b.*

† The following is the title of his work: Joh. Caspari Suiceri SS. Lingg. in Schola Tigurina Professoris Publici Thesaurus Ecclesiasticus e Patribus Græcis, Ordine Alphabeticò, exhibens, quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia spectant. Insertis infinitis penè vocibus, loquendique generibus Græcis, hactenus à Lexicographis vel nondum vel obiter saltem tractatis. Opus Novum, Viginti annorum indefesso labore adornatum. Amstelædami, MDCLXXXII.

It will be gratifying to many of our readers to know that, by the munificence of a generous friend, an extensive collection of the early Greek and Latin Fathers, selected with much care in Europe, has recently been added to the library of the Newton Theological Institution,

his Spirit upon Pedobaptists in their assemblies, and 'at the table of the Lord,' that they 'spread around them the savor of the Redeemer's name by their holy examples and evangelical efforts,' and that they 'are a great majority of the chosen instruments to carry the gospel to the heathen,' can be explained otherwise than by referring it to the divine acknowledgment of their being churches. The error which our Pedobaptist brethren cherish, though producing injurious effects, cannot prevent all the consequences which appropriately flow from the many precious truths which they maintain. When their ministers preach repentance towards God and faith towards our Lord Jesus Christ, clearly and forcibly, God will bless his truth. When they devote their wealth and their exertions to the spread of the gospel, God will bless their efforts, notwithstanding the error with which they have enveloped a part of divine truth. But it becomes them to consider whether, if they should receive the whole truth of God, and open their hearts to its whole influence, a still greater blessing would not rest upon them, both at home and abroad; and whether they would not be happily freed from many perplexing and hurtful circumstances. It is our belief, that if, with all their present advantages for growing in piety, and for usefulness, they also should abandon error respecting baptism, and come under the influence of the whole truth as it is in Jesus, the result would be inconceivably happy.

What occurs under the sixth head is so similar to what immediately precedes, that we deem it unnecessary to make any additional explanations. We will only ask, whether, supposing it to be true, that Pedobaptist 'preachers are not church members, and therefore have no right to preach, and certainly are not ministers of Christ, and therefore have no right to administer the Lord's supper, and are guilty of awful profanity in doing this,' whether, even supposing all this to be indubitably true, Dr Griffin seriously believes that God would drive them from the earth like Korah, Dathan, and Abiram? Does he honestly believe this? Men sometimes speak boldly, rather than soberly. What if we should hear of a profane company of young men meeting, during a revival of religion, for the express purpose of celebrating in mockery the ordinance of the Lord's supper; and it should be told us that He who is longsuffering and abundant in mercy, did not cause the earth to open and to swallow up the offenders; but that on the contrary, so marvellous are the ways of God, there was fastened on the conscience of one, such a conviction of guilt that he found no peace till he applied to that Saviour with whose sufferings he had been sporting:—Would this exceed the bounds of belief? The dispensation under which we are permitted to live does not require those immediate, outward manifestations of divine displeasure which were appropriate to a former age.

The remarks under the seventh head and under the eighth, imply that the refusing to mingle ourselves with our Pedobaptist brethren in celebrating the Lord's supper, is a violation of the

spirit of Christian love and union; and arises from bigotry and selfishness. Thus we come back to the hackneyed commonplace in which many people indulge themselves. And is it Dr Griffin that is treading upon this beaten ground? a man who seems to perceive on what principle the Baptists withhold from uniting with others at the Lord's table, and who assents to the correctness of the principle; a man who has been understood to vindicate Baptists from the charge of illiberality, and who has been understood to say that if his sentiments on baptism corresponded with those of the Baptists he would practise as they do in regard to communion? Henceforth we will not wonder when the unreflecting multitude thus accuse us. We will leave our cause with God, and earnestly implore that we and all our Christian brethren may be more thoroughly imbued with the spirit of the Lord Jesus; that the strife of tongues may cease; that whether we, or they, are in fault, error may be exposed, and that under the mild influences of truth, the church of the Lord may flourish.

Our hearts were pained by the unkind remarks under these heads. Let any Christian solemnly reflect on the endearing relation which subsists among the children of God, the expectants of heavenly bliss; let him warm his heart by meditating on the love of Jesus Christ, and by communing with his Lord and Master, and we persuade ourselves he will regret that such a train of thought should have been expressed, when the conscientious, self-denying practice of acknowledged brethren in Christ was the subject. We judge not the author of these remarks. We believe the recollection of his having made them, and of his having permitted them to be published, must excite some painful emotions. There is, too, so manifest a difference between the casting of such reflections, and the manner in which the letter commences, that one might be excused for doubting whether both parts came from the same pen. But so it is. And we are compelled to place this among the proofs, that age and experience, dignity and piety, may swerve from Christian kindness and rectitude; may be mingled with human imperfections, and may still have occasion in brokenness of heart to seek forgiveness from that Saviour who can abundantly pardon.

We refuse not to associate at the Lord's table with other Christians because we are bigoted, or selfish, or because we wish 'to shut our adherents in by a sort of impassable gulf.' The practice for which we are censured is not recommended to us except by a regard to what we think the will of our Lord. Nor is the practice at all inconsistent with the purest and most generous Christian love. For we can love our brethren with pure hearts fervently, while yet we do not join with them in every religious observance. There are occasions, and those of perpetual occurrence, on which the expressions of Christian affection are less questionably genuine, than the occasion afforded by celebrating the Lord's supper. Our practice does not imply want of love for the disciples of our Lord; it implies conscientious adherence to principles which we think our Lord has established in his church. Nor is our practice

at all inconsistent with the fact, that all true Christians will commune together in heaven; for the communion of soul which the redeemed will enjoy in heaven is a different thing from celebrating the Lord's supper.

The names of 'the celebrated Robert Hall, and of the late excellent Dr Stillman' are indeed dear; but we remember that our Lord has cautioned his disciples to call no man master upon earth. It may be well also, to mention, that however applauded Mr Hall's liberality may be, it proceeds 'entirely on the ground that baptism is not an indispensable prerequisite to communion;' a principle, the propriety of which, in the commencement of this letter, Dr Griffin expressly disowns. As to the 'excellent Dr Stillman,' who is said to have stood 'at the head of the liberal class' in America, we have reason to believe that the case is not quite so clear as one would suppose from Dr Griffin's remark. But what if it were? Must we be governed by names? Our faith must not stand in the wisdom of men.*

Some topics are named in this letter which do not materially affect the leading point; such as, the baptism administered by John, and the purpose for which our Saviour received baptism. We therefore omit the consideration of these topics, and refer those who wish to see a brief yet comprehensive view of them, to the sermon on *the design of baptism*, which has already been named.

Though so far as our present purpose is concerned, the topics just named may be waived, yet on the general question of baptism they ought by no means to be omitted. For the fact that baptism had been frequently administered by divine authority previously to the final commission of the apostles, is one of the circumstances which must be taken into account when we endeavor to view ourselves as

* Since writing the above, the following letter has been received from a much esteemed and well known individual, for many years a deacon in the church of which Dr Stillman was the pastor.

'Your note is just received, making inquiry respecting Dr Stillman's sentiments on communion. The Doctor was a man of a most catholic spirit; and he always felt so ardent an attachment to, and such an intimate union with, all whom he believed to be real Christians, that I think, had he consulted his *feelings* only, he would have avowed himself an open communionist. But from all that I ever heard him say on the subject, I believe he did not consider the practice correct.

'I have heard Dr Baldwin say that when Dr Stillman first came to Boston, his evangelical brethren in the ministry of the Pedobaptist denomination expected that he would commune with them, and that their opinion was grounded on some remarks made by Dr Stillman, which were understood by them to be favorable to such communion. The Doctor, however, found the brethren of his church and other Baptists unfavorable to the intercourse, and he gave it up; and my opinion is, that he did not consider it either expedient or correct. In fact, having never suspected him, during his life, to favor open communion, I never asked him particularly as to his own views on the subject; and it was not till after his death, when Dr Ephraim Elliot's pamphlet was published, that I had the conversation referred to with Dr Baldwin. I never knew him to communicate at the Lord's table with Pedobaptists, nor were any other than immersed professing believers ever admitted to communicate with his church during the fourteen years in which I delightedly sat under his affectionate ministry.

Very respectfully yours,

JAMES LORING.'

in the same situation in which the apostles were when they received that commission. A recent advocate for infant sprinkling contends earnestly (but not more earnestly than he ought) that in order to know how the apostles would understand the language of the commission, we must as far as possible conceive ourselves to be in their situation at that time. Now applying this principle, we observe, that the disciples of our Lord previously to receiving their final commission had for several years been witnessing the administration of baptism by the divinely appointed harbinger of the Messiah, and had themselves administered baptism under their Lord's immediate direction. See John iv. 1, 2. That all these instances of baptism had a very direct reference to the Messiah's dispensation, we presume no one will question. Thus baptism, *administered by divine authority*, was to them, when the commission was last given, no new thing. Having been accustomed to baptism, how would they naturally proceed when they were commissioned to go into all the world, to teach all nations, baptizing them? Clearly they would proceed in the manner to which they had been accustomed, unless some special directions had been given to pursue a different course. Such a direction seems to have been given as to the form of words in connexion with which the ordinance was to be administered; but neither from the commission itself, nor from the subsequent history of the apostles is there the least satisfactory evidence, that they were authorized to depart from the original institution, either as to the action to be performed, or as to the persons on whom it was to be performed.

There is one other point to which we would direct the attention of our readers. Under the fourth head of this letter, occurs the following sentence: 'There is a great variety in the manner of their' [different denominations] 'keeping the supper, administering baptism, performing prayer, and conducting all the forms of public worship.' Thus the manner in which baptism is performed is put upon a level with the unprescribed circumstances attending the administration of the Lord's supper, the performance of prayer, and other forms of public worship. It has often been intimated that it is quite as immaterial in what manner baptism be performed, as it is in what manner prayer be performed, whether in a standing or a kneeling posture; that it is quite as reasonable to hold a controversy on the question whether we must kneel or stand in prayer, as on the question, whether in baptism we must be immersed or not. Thus Baptists are represented as contending about a mere circumstance of a religious rite, whereas it is their continual profession that they are contending about the rite itself. The illustration drawn from prayer and from the administration of the Lord's supper is by no means appropriate. For whether prayer be performed by a person kneeling, sitting, standing, or lying down, still it is prayer, as no particular manner is prescribed. Whether the Lord's supper be administered to persons sitting, or reclining according to the custom which prevailed in Palestine, still it is the Lord's supper; for we have no directions concerning posture, and there is nothing which is intend-

ed to be expressed by the Lord's supper that is inconsistent with either posture. But in the other ordinance, the form is prescribed, just as really as it would appear to be, if the original word, instead of being *adopted* or *transferred* from the Greek into the English language, had been *translated*. It would then have been expressed, in plain English, by the word *immersion*. Moreover, something essential to the ordinance, as to what it is intended to represent, is omitted if any thing be substituted for immersion. So that our controversy is not respecting the form of baptism, but respecting baptism itself; not whether persons shall be baptized in this or in that way, but whether they shall be *baptized*. Pedobaptists say, any one of certain things is baptism; we say only one of those things is baptism. The controversy then is about the thing, not about a circumstance of the thing. The illustration drawn from prayer and from the Lord's supper would be apposite, if the matter in controversy were, whether the validity of baptism be affected by the circumstance of the candidate's standing or kneeling in the water, or by the circumstance of prayer's preceding or following his immersion. But plainly about mere circumstances we have no dispute; and it is unjust and unkind to compare the manner of baptism to the posture in prayer and at the Lord's table. We repeat it, the controversy is about the thing itself. Baptists view themselves as contending for the very existence of a Christian ordinance; as contending, not whether baptism shall be administered in this or in that way, but whether it shall be retained in the church.

The views of other denominations respecting baptism are not definite; with them, immersion, pouring, sprinkling, are all equally valid baptism. With Baptists, immersion only is acknowledged as baptism. Other denominations then may without any peculiar generosity or kindness invite us to come to the Lord's table; for they admit that we are baptized. We however cannot invite and encourage them, without violating our conscience, because we cannot consider them as baptized, i. e. *immersed*, according to the command of our Lord. There is then a manifest difference between the two cases; and since it is the Pedobaptists who have departed from the command, we confidently and solemnly ask, who are to be blamed for the want of union between them and us?

We pray that knowledge and holiness may increase. We call upon all the friends of Christ to search the Scriptures. We affectionately entreat them to remember his words, *If ye love me, keep my commandments*; and thus to examine themselves, in respect to baptism as well as in respect to other duties, whenever they think of the memorials of his death. And may all who keep the ordinances as they were originally delivered, become living proofs that their baptism is not an unmeaning ceremony, but a powerful incitement to walk in newness of life.

INTERPRETATION OF 1 PET. iv. 6.

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

THE epistle in which this passage occurs, was written about the year 64. At that period, a great part of the generation alive when our Lord was upon the earth, had been numbered with the dead; and, according to a very important rule of interpretation, the word 'dead,' in this verse, must be understood in its *literal* sense; for there is nothing in the connexion that requires us to explain it *figuratively*. Besides, in the preceding verse, mention is made of 'the dead' in the literal sense. The expression, 'the quick,' or living, 'and the dead,' can be explained in no other than its literal acceptation. The literal sense is always to be preferred, unless some good reason can be given for its rejection. No such reason appears in the present case. The Christian revelation taught, with peculiar emphasis, the doctrine of a resurrection, and of a general judgment, when not only the living, but the *dead* also will stand before their Maker. John, in describing his prophetic view, says: 'I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works.*'* Here it is manifest, that 'the dead' are mentioned as of different characters. Some will be wicked, and some righteous. 'The dead,' therefore, cannot mean such as are 'dead in trespasses and sins,' but the literally dead; as is equally manifest from John v. 28. 'The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.'

In reference to the same subject, our Lord is spoken of, in Acts x. 42, as 'judge of quick and dead;' and in 2 Tim. iv. 1, as the one 'who shall judge the quick and the dead at his appearing and his kingdom.' Can it be doubted that by 'the dead' is meant the same in these instances as in the preceding?

It is objected: "Those who are alive on the earth will have a change passed upon them equivalent to death; hence to say that Christ is ordained to be the judge of those who are dead, and those who shall be alive when he descends, does not convey a definite idea." In reply, it is sufficient to observe, that the change spoken of will be equivalent, not so much to death as to the resurrection, or the glorious preparation for heaven connected with that event. 'The dead,' says Paul, (1 Cor. xv. 52.) 'shall be raised incorruptible, and we shall be changed.' Notwithstanding the change, Paul continues to speak of those who experience it as *alive*, in

* Rev. xx. 12.

distinction from 'the dead:' 'Then we which are alive and remain, shall be caught up together with them.'*

The fact exhibited in 2 Tim. iv. 1, that a day of judgment is approaching, from which no man, living or dead, can escape, is a consideration which may well rouse the efforts of the minister of Christ. God 'now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'†

If any thing can be added to the proofs already presented, that the words 'living' and 'dead,' in such connexions as have been mentioned, are not to be interpreted figuratively, it is afforded by Rom. xiv. 9. 'For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.'

To be *judged*, as the original word is used in the passage that we are considering, is be *condemned*, to be made or led to *suffer*. In this sense it is often used; as in John iii. 17, 'God sent not his Son into the world to condemn the world; but that the world through him might be saved;' and in 1 Cor. xi. 31, 'When we are judged, we are chastened of the Lord.'

The meaning of the word here rendered *according to*, seems to be better expressed by *among*, or *before*—among men—before God. In this manner the same word is not unfrequently translated; as in Acts xxi. 21, 'And they are informed of thee that thou teachest all the Jews which are *among* the Gentiles;' and in Luke ii. 31, 'Which thou hast prepared *before* the face of all people.'

In the sacred Scriptures, the sanctified disposition is sometimes denominated the *spirit*; and hence its opposite, the unsanctified disposition, came to be called the body, or the *flesh*.

That the clause 'in the flesh,' is in the construction to be connected with 'judged,' and not with 'men,' appears from the corresponding part of the verse; for it is perfectly clear that 'in the spirit' should be construed with 'live,' and not with 'God.'

From the connexion, it is obvious that the apostle Peter, (very much as the apostle Paul on another occasion,‡) reasoned with his brethren in this manner: Christ suffered for us in the flesh, the just indeed for the unjust. He for us refused no suffering, however severe. For us he submitted his flesh, in the literal sense of the word, to crucifixion. Ye ought, then, to crucify your flesh, in the figurative sense of the word—to subdue and mortify your carnal nature, your sinful propensities which occasioned his death.

Commencing with the chapter, we may read the paragraph thus:

'Christ, therefore, having suffered for us in the flesh, arm yourselves, also, with the same mind, (for he that hath suffered in the flesh, or mortified his carnal nature, hath refrained from sin,) to the end that ye no longer spend the rest of your earthly time according to the lusts of men, but according to the will of God. For

* 1 Thes. iv. 17.

† Acts xvii. 30, 31.

‡ Rom. vi.

the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. But they shall give account to Him who is ready to judge the living and the dead.'

Upon the mention of the living and the dead, as about to stand before the judgment seat of Christ, it was natural to advert to the case of such as had died in the faith. He accordingly urges upon his brethren, the consideration that the same powerful motive which he had just presented—the death of Christ, which was indeed the soul of the gospel—had sustained, in their self-denying and holy course, those blessed men who had gone before them.

'For to this end,' (the same that he had mentioned in the 2nd verse, while adverting to the sanctifying and elevating tendency of the doctrine of Christ crucified for us,) 'For to this end was the gospel preached also to persons now deceased, that, among men, indeed, they might suffer in or mortify their carnal nature, but, before God, enjoy spiritual life.'

HYMN.

BY BISHOP HEBER.

OH more than merciful! whose bounty gave
 Thy guiltless self to death, our souls to save;
 Whose heart was rent to pay thy people's price;
 The great high-priest, at once, and sacrifice!
 Help, Saviour, by thy cross and crimson stain,
 Nor let thy glorious blood be spilt in vain.

When sin, with flowery garland, hides her dart,
 When tyrant force would daunt the sinking heart,
 When fleshly lust assails, or worldly care,
 Or the soul flutters in the fowler's snare,—
 Help, Saviour, by thy cross and crimson stain,
 Nor let thy glorious blood be spilt in vain.

And chiefest then, when nature yields the strife,
 And mortal darkness wraps the gate of life;
 When the poor spirit, from the tomb set free,
 Sinks at thy feet, and lifts its hope to Thee,—
 Help, Saviour, by thy cross and crimson stain,
 Nor let thy glorious blood be spilt in vain.

MISSIONARY REGISTER.

FOR SEPTEMBER, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

BURMAN MISSION.

MR BOARDMAN'S JOURNAL.

Progress of Inquirers.

July 29. Ko Thah-byoo, the Karen Christian, who went out five days ago, to visit a Karen village, returned today, and says that all the people of the village listened to his words.

30. Several persons visited me, among whom was Ko-moung, who still seems to halt between two opinions. He makes no considerable progress, and I fear he is still "in the gall of bitterness, and in the bond of iniquity." But still there is a little hope. His mind is not at rest. He cannot go back, he dares not go forward. He wants to go to heaven, not in Christ's, but in Gaudama's way. His good sense is on our side, his feelings are half at least with us, but Satan and all his emissaries are dissuading him against embracing the truth, and I fear they will prevail. O, ye dear children of God, unite with me in prayer, that He who is mightier than the strong man armed, may enter in and lead his soul a willing captive to the dear Redeemer.

31. The young Chinese called this morning, and declared more fully than ever, his belief of the gospel, and his desire to receive baptism as soon as I am willing to administer it to him. I have lately made considerable inquiry respecting him, and have uniformly obtained a good report of his conduct. In order to try his motives, I proposed several questions, but in no case, did he betray any thing wrong.

I said, "you are poor, and without a situation: if you are baptized, your countrymen will hate and deride you, and perhaps no one else will employ you." "Then (he replied) God will

take care of me." "Perhaps (said I) Mr —, with whom you wish to find employment, will not wish to employ a man who has been baptized. He may repulse you on account of your profession." "Let him do so:" was his modest, but firm and prompt reply. "Why (I inquired again) do you wish to be baptized?" "Because Christ has commanded it." Many similar questions were put to him, which he answered in a similarly satisfactory manner. On being asked when he wished to be baptized, he replied, "today, or to-morrow, as you please; only I wish to be baptized before long."

Afternoon. Moung Bo, whose absence for a week had occasioned me not a little anxiety, called, and after assigning satisfactory reasons for his long absence, requested that he might be baptized on the next Lord's day. I have examined him closely and frequently, and feel well satisfied that he is a converted man. He is universally reviled by people and priest; but he bears it quietly, and says he can pray for his persecutors. He says that several persons with whom he has conversed, appear to relish the Gospel. Two, in particular, believe it fully.

Among my hearers were Ko-moung and an old gentleman, who asked me very many pertinent questions, and evinced an unusual interest in what I said. I could not leave the zayat till dark, and I heard the old man say after he had left, that he had many other inquiries to make. May the Lord be pleased to enlighten his mind and change his heart.

The evidence in favor of the young Chinese and Moung Bo is so satisfactory that I propose to baptize them on the ensuing Lord's day.

[To be continued.]

NATIVE TEACHERS.

The friends of Missions have been pleased in learning that several Burman converts have become highly useful as religious instructors to their countrymen, and thus present the pleasing prospect of multiplying the heralds of the cross, from among those who have been involved in the darkness of heathenism. Moug Ing is well known by reputation to our readers, as a zealous friend to the progress of the gospel, and a successful laborer with the Missionaries. The Board have voted that some pecuniary aid shall be granted to native teachers, to enable them to devote their time to the work, and render more efficient aid; and already one hundred dollars have been received by the Treasurer, from a liberal friend, towards the support of Moug Ing. This convert has recently addressed a letter to the Corresponding Secretary, in the Burman character, a translation of which was transmitted by Mr Judson. Although it details many events familiar to our readers, yet we doubt not it will be read with interest, as it exhibits the train of thought and the mode of expression of a Burman who is now devoted to the spread of the gospel.

MOUNG ING'S LETTER.

Moug Ing sends greeting to teacher Bolles, Superintendent of the missionary affairs of the Lord Jesus Christ, agreeably to the will of God the Father—in Salem, America—a region favored with the religion of the Divine Son, the Lord Jesus Christ, the only way of eternal life, according to the will of God, most excellent, in the highest heavens. Grace and peace be multiplied to thee, from God the Father, who is willing to be so called by all men, and from the Lord Jesus Christ, who ever saves from sin and hell all who believe in and love him.

Certain teachers, acquainted with the grace of God, the object of universal worship, having come from their own country, situated at an immense distance, and having labored in

righteous performances, and declared the gospel of the Lord Jesus Christ, we became acquainted with them, and believed, and were baptized,—which facts I testify and transmit in this letter, the result of a joyful mind.

As to my own circumstances, I formerly lived at Bike, (Mergui,) where the rulers grievously oppressed the people, in consequence of which, I removed to Rangoon. There, with a view to my present and future welfare, I became a disciple of the great Salen teacher, a person well skilled in the sacred books. While thus situated, the grace of God sought and selected me. One day, a person came with a missionary writing, which he said he received from teacher Judson. I heard his words, and had a strong desire to know more. Early the next morning, I went to listen. I found the teachers, heard the gospel, and obtained a glimmering of light. After eight or nine days, I requested baptism. The teachers were not satisfied, and declined baptizing me. I then took the sacred writings, and returned to my former place of residence. There I was variously employed, and got no increase of light. But when the rains set in, not being able to go on as usual, I applied myself to study the Scriptures, and meditate on God and pray to him. Then the light increased. I saw my sins and repented of them. I put my trust in the Lord Jesus Christ; and on returning to Rangoon, again requested baptism; and after being examined, obtained that favor. From that time, (except one more visit to Bike,) I continued to remain with the teachers; and I accompanied them to Ava.

After we had been there a few months, great trouble and misery came upon us. The English and Burmans went to war; and when the news of the taking of Rangoon reached Ava, the chief jailor and the executioners came, and having tied the teacher's arms behind him, carried him off. On the way, in order to extort money, they threw him down, and trode upon him, and drew the cords so tight, that when he could bear it no longer, we were obliged to give them money, upon which they slackened the cords a little and went forward. On arriving at the court house, the government examined him, and put on three pair of fetters, and sent him to the inner prison, to be treated with severity.

We were then obliged to conciliate the jailers, and give them presents to get a little relief. After eight or ten days, they had recourse to their former severity, and got more presents. In this manner, for about a year, the jailers and executioners continued to abuse the teacher, and extort money. Then he was taken away to Oung-pen-la, about six miles distant. The executioners stripped him of his shoes, and almost all his clothes, and carried him off in the middle of the day, when the sun was very hot. In consequence of this, the soles of his feet were as if burnt with fire; and all the skin came off, and they were one great wound. After remaining at that place about five months, they took the teacher out of fetters, and sent him to the head quarters of the army, to act as interpreter.

As to the teacheress, from the day the trouble came, she went about to the houses of government people, and though she could not procure the release of the teacher, she got permission sometimes to visit him in prison. After two or three months, however, that was prohibited. She then conciliated the governor of the city, and obtained an order to go about the town and enter the prison occasionally, dressed like a Burman woman. Soon after, she was confined with a daughter, and having somewhat recovered, the prison being at a great distance from her house, she moved into a shed in the governor's yard, that she might be near the prison; and there she cooked food for the teacher and took care of him. When he was carried off to Oung-pen-la, she followed for the same purposes, and there remained. On the teacher's being released and sent to the army, she went back to her own house. There she became dreadfully ill, and lost her mind, so that she talked at random. As this crisis, through the mercy of God, teacher Price was released; and on his giving her medicine, she recovered.

When the teacher was sent back from the army, he was not allowed to live in his house; but the north commandant of the palace took charge of him in his own house, to which the teacheress also was removed, as soon as she was able; and there they lived comfortably for about a month; after which, the Burman government being beaten and forced to pay money, we

all went to Rangoon, and thence to Amherst.

But the teacher made no stay in Amherst—he returned to accompany the English Envoy to Ava, in hope of getting some permission to do missionary work in Burmah.

The teacheress built her own house, and two little school zayats—one for boys and one for girls, and made me teach them to read. She herself came and taught the girls to sew. On Sundays, Moug Shway-bay, myself, Mah Men-lay and Mah Doke, with several of the neighbors, met at her house, and had worship. After three months spent in this way, she was taken ill and sent for a doctor. In a few days the disease became violent, and she told us all to pray to God that she might be wholly resigned to the divine will. We then continued diligently to pray and take care of her. After six or seven days more, she said that she could stay with us no longer; and having given us directions how to remain, and told us to take care of her little daughter and all the things, until the teacher should return, she died.

One month after the teacheress died, teacher Wade arrived from Bengal; and in two months more, teacher Judson returned from Ava.

Afterwards I went to Bike, (Mergui) from a desire to preach the gospel to those who had never heard, and to glorify the Lord Jesus Christ; and I made a little beginning—I went about to the houses and places of assembling, and preached to all I met. I found four or five who considered and desired to believe: Others were not only indisposed to believe, but desirous of abusing and beating me. Afterwards I returned, and with teachers Judson and Wade, removed altogether to Maulmying, where the inhabitants are more numerous; and at this place, we are laboring in missionary work. The teachers Wade and Judson have built a zayat each, in suitable places, and preach to all they meet. I go about here and there, and try to do as well as I can. Moug Shway-bay teaches the girls to read, and at leisure times, goes about in the same way. Teacher Boardman has gone to Tavoy, and is preaching there.

There are seven disciples living, who did not come with us to Amherst, two of whom are women. Of the four that came, three are here; one of them, Mah Men-lay, is dead. The

following are new disciples:—Mah Loon-byay, Mah Lah, May Nyo, above eighty years old; Mee Aa, about thirteen, Moug Shway-bay's daughter; Mah-ree, about twelve; Mee Nen-yay, Mee Nen-mah and Mee Tangoung, a little younger; Moug Shway-pwen, and Moug Thah-pyoo, who have gone to Tavoy; Moug En, Moug Ian-loon, Moug Shway-pan, Mah Doke's husband, Moug Dwah, Mc Donald, a Hindoo; little Moug Ian-loon, and Ko Myat-kyau—in all seventeen. And there are many others who are considering, and who will become disciples. Ko Myat-kyau's elder brother, and wife, and other relations, were opposed to it, and persecuted him greatly; but he bore it patiently; and now they are somewhat reconciled. Two of the girls have been beaten by their mothers. Mee Nen-mah's mother said, when she beat her, "Ha, you, a religion in which you cannot tell lies, what you take for? Our race must buy and sell and get their living by telling lies." Mee Ian-goung's mother said, "Ha, I put you to learn to read and to sew only. Did I put you with the teachers to take their religion?" And then she dragged her by the hair and beat her. The Hindoo, Mc Donald, when he was baptized, having in his possession certain books which are contrary to the Scriptures of the Lord Jesus Christ, brought them all and threw them into the water.

But if I should write about all things particularly, my letter would be too long; so I write a summary only. Teacher Judson will translate into English. In the year of Christ 1828, the Burman year 1190, on the 10th of the decrease of Wah-goung (Aug. 5th) this letter is finished.

Translated from the original, which is forwarded herewith. A. JUDSON.

Rev. Dr Bolles.

VALLEY TOWNS.

Journals have been received from Rev. Evan Jones, of the Valley Towns, detailing events relative to that station; extracts from which follow.

July 29, 1828. Kaneeda gave a very refreshing account of a change which has taken place in his mind. The first thing that excited his attention was hearing of the sufferings of the Son of God, for men. Then he

began to loathe bad company, drunkenness, &c. He became much troubled in mind, and commenced praying. Thinks much about the Son of God, and says he loves him. Is grieved to see men go on in sin. He loves the missionaries as God's people, and wishes to follow their ways.

Oct. 6. Had a very interesting conversation with Kaneeda: he seems to feel the depravity of his heart, and to appreciate the value of the atonement of Jesus. Says he can trust in the Saviour, loves him, and wishes to know all his will, that he may serve him more exactly. He says he has talked with his sisters about the ways of God. They were willing to hear, and thought it good.

Jan. 6, 1829. Received a letter from Sugg Fort, of Port Royal, enclosing sixteen dollars, to be applied towards circulating portions of scripture, hymns, &c. in the Cherokee language. I hope this example will be followed, that the poor Cherokees may read, in their own tongue, the wonderful works of God.

Feb. 2. Kaneeda brought back a little book I lent him, for two weeks, with a few chapters and some hymns in Cherokee. He said he had scarcely got a sight of it; his wife, and sister, and some others, had been so engaged in reading it, as to keep it constantly occupied. There are many more who are equally desirous to read the word of God. I trust the Lord will give it to them by some means. A small portion of the Scriptures will soon be printed; and I trust the friends of the Redeemer will furnish us the means to circulate it in the dark recesses of these mountains. I could circulate at least a thousand copies, to persons who would rejoice to receive them.

The following letter to the Corresponding Sec'y, has just come to hand.

Valley Towns, June 17, 1829.

Rev. Sir,

I have much pleasure to inform you that the poor Cherokees, amidst the lowerings of Providence, as regards temporal prospects, are daily manifesting a more decided disposition to listen to the overtures of grace.

On Sabbath day, June 14, two of them, Kaneeda and his wife, neither of whom have any knowledge whatever of the English language, gave us an account of a work of grace on their minds, and the happy change it had

produced in their views, and feelings, and prospects, which caused a thrill of wonder and joy to pass through the audience. A great number of people were present. The worldling was astonished and confounded, and the saint exulted in the efficacy of the gospel.

Two white females also professed faith in the blessed Redeemer. One of these was peculiarly interesting. The meek and entire dependence on the atoning sacrifice which was manifested in her experience, connected with the propriety of her conduct, produced a lively sensation in the congregation.

They were all baptized, and afterwards we sat down to commemorate the death of our blessed Redeemer. It was the most interesting day we have ever witnessed at this place.

There have now been twenty baptized at this station. There are a great number more whose minds are agitated about the concerns of eternity, and who are inquiring after the way of truth. I hope the Holy Spirit will lead them to trust in the sacrifice of the blessed Jesus.

I am, Rev. Sir, your obedient servant in the Gospel, EVAN JONES.

Rev. L. Bolles.

LETTERS TO THE TREASURER OF
THE BAPTIST BOARD OF FOREIGN
MISSIONS.

Richmond, April 25, 1829.

Dear Sir,

In compliance with a late resolution of the "Richmond Female Judson Society," the sum of fourteen dollars is now remitted to you, as Treasurer of the "Baptist General Convention for Missionary purposes, in the United States." This sum, which is the annual contribution of the "Judson Society," you will receive by the hand of the Rev. James B. Taylor, pastor of the second Baptist church in this city; and agreeably to the wish of the above named Society, will place it to the credit of the "Virginia Baptist Missionary Society."

The design of the "Judson Society," it is generally known, is to assist in supporting the native female school, established by the late useful and la-

mented missionary, Mrs Ann H. Judson, and which has since been conducted by her worthy associates in the Burman Mission:—accordingly, it is the wish of the Society, that the monies forwarded by them, be still applied to this object.

It is with deep regret, that we find our annual contribution so much diminished—yet would not thence be discouraged. We trust that the Missionary spirit will no longer languish among us. Indeed, since the recent encouraging accounts have reached us, relative to the progress of the eastern mission, an increased interest has apparently been excited in this truly noble cause. It has become the more earnest prayer of many friends of Zion here, that the light of the glorious gospel may quickly be spread over nations who are now enveloped in moral darkness and death—that our missionary brethren may be sustained and prospered in their labors of love, and that through their instrumentality, the whole heathen world may ere long be converted to God.

To every Christian heart, it is truly grateful to hear of the advancement of the Saviour's kingdom, among ignorant and degraded heathen. But to the *female*-breast, this cause appeals with peculiar power. It is anxiously hoped, that this impulse will not be felt in vain; but that it will be universally attended with correspondent efforts, in behalf of that large portion of our miserable fellow beings who are "perishing for lack of knowledge."

Yours, very respectfully,

JANE N. DANIEL, *Cor. Sec.*

FRANCES B. GREENHOW, *Dir.*

FROM REV. JOHN PECK, CAZENOVIA, N. Y. JUNE 30, 1829.

"I have received about one hundred dollars for the Foreign Mission within a short time, and liberal contributions for our State Convention, to the amount of one thousand dollars. It has done me good to see the zeal manifested among God's dear children for the spread of the gospel among the destitute. May the blessing of many ready to perish come upon them."

Dea. H. Lincoln.

Associations.	States.	Chs.	Min.	Epd.	Total.	Date.	Associations.	States.	Chs.	Min.	Epd.	Total.	Date.
Nevse	N. C.	19	10	98	798	1826	Green River	Ky.	30	18	23	1532	1828
Fee Dec	do	9	5	10	449	do	Highland	do	15	8	12	465	1825
Raleigh	do	25	18	227	1668	1825	Licking	do	27	14	79	1215	1827
Sandy Creek	do	16	8	10	982	do	Little River	do	33	15	80	1369	1825
Yadkin	do	10	5	10	384	1827	Long Run	do	31	20	80	3277	1827
Bethel	S. C.	53	27	130	2147	1825	North Bend	do	17	15	57	1194	1828
Charleston	do	48	47	726	4757	1828	North District	do	23	18	64	4093	do
Edgefield	do	36	28	84	2145	1826	Russell's Creek	do	20	8	35	944	do
Morlah	do	12	14	64	799	1825	Salem	do	23	15	158	1655	do
Saluda	do	28	21	91	1044	1828	South District	do	21	10	39	1508	1825
Savannah River,	do	23	24	425	3951	do	South Union	do	10	7	81	340	do
Ebenezer	Ga.	29	13	200	1196	do	Stocktons V.	do	15	9	68	690	1828
Georgia	do	89	25	1716	5403	do	Tate's Creek	do	25	17	1395	3046	do
Hephzibah	do	36	17	310	1737	do	Union	do	15	8	292	875	1827
Ocmulgee	do	62	29	1712	4685	do	Columbus	Ohio	17	12	19	475	1825
Piedmont	do	11	5	267	1825	do	Eagle Creek	do	3	2	3	176	do
Sarepta	do	82	15	68	1366	do	East Fork of L. Mia.	do	15	13	195	982	1828
Sunbury	do	18	9	278	5886	1827	Grand River	do	18	8	89	761	do
Tugueloo	do	23	9	142	1172	1828	Huron	do	16	5	21	262	do
Yellow River	do	20	12	619	1281	do	Kilbuck	do	8	6	17	248	do
Alabama	Ala.	22	8	159	874	1825	Little Miami	do	16	8	195	382	do
Bebee	do	17	6	49	481	do	Mad River	do	23	15	95	885	do
Bethel	do	9	8	190	549	1828	Maehoning	do	26	14	307	1003	do
Cabawba	do	33	28	102	1431	1827	Meig's Creek	do	17	13	67	736	do
Flint River	do	23	15	80	1256	1828	Mohocan	do	17	15	50	615	1825
Mount Zio	do	17	12	85	544	do	Muskingum	do	28	20	47	1050	do
Muscle Schools	do	21	12	57	798	1827	Miami	do	24	12	228	1031	1827
Caney Fork	Tenn.	19	9	33	776	do	Ohio	do	11	9	435	1825	
Concord	do	14	8	38	914	do	Scioto	do	14	11	59	508	do
Cumberland	do	11	11	879	1825	do	Stillwater	do	12	6	17	249	1828
Elk River	do	27	20	81	1866	do	Michigan	M. Ter.	4	3	16	168	do
Hilwasac	do	21	10	633	do	do	Seventh-day Con.	U. S.	22	25	295	3171	do
Holston	do	22	27	97	1149	do							
Powell's Valley	do	19	10	41	833	1828							
Red River	do	28	17	119	2001	1825							
Salem	do	19	21	17	1500	1828							
Tennessee	do	20	16	44	902	1825							
Buttebatchy	Miss.	14	8	14	1883	1827							

TOTAL AMOUNTS.

Ass.	Chs.	Min.	Rep.	Mem.
In 1828	212	4056	2822	29031
In 1827	195	3852	2487	17405
Increase,	17	204	335	11626

THE total numbers of 1828 are believed to be considerably short of the truth, as the year past has been distinguished by great displays of divine power and grace in the conversion of sinners. The materials for making up the account, were indeed more ample than the last year's, but still there was a great deficiency. The Minutes of some Associations have never been forwarded, and in other instances the totals of 1825, 1826, or 1827, have from necessity been inserted. The Corresponding Secretary of each Association is requested to forward a copy of the Minutes to the Rev. Noah Davis, Agent of the Tract Society, at Philadelphia, that the annual tables published in future may be accurately stated from the last printed Minutes.

NEW YORK BAPTIST MISS. SOCIETY.

The New York Baptist Missionary Society held its annual meeting in the city of New York, at the Oliver Street Baptist meeting house, June 2. We are gratified to learn from the Report of its proceedings the last year, that it is rendering efficient aid in advancing the Redeemer's kingdom. Several churches recently formed, have been materially aided in supporting the ministry of the word, and missionaries have been appointed to labor in different sections. We notice with pleasure, that several churches, who have received assistance, have in return formed missionary societies, and made encouraging remittances, to replenish the funds advanced for their assistance.

 CALCUTTA BAPTIST FEMALE SCHOOL SOCIETY.

The prophet Zephaniah affirms that the Lord will *famish all the gods of the earth*. As idol worship is supported by ignorance, superstition, cruelty and vice, it is apparent that the diffusion of light, and the prevalence of truth, must necessarily famish the heathen gods. The various efforts which are now making to evangelize the world, will therefore possess a deep interest in every benevolent mind.

Among the means employed, the instruction of children holds a prominent place, and will, undoubtedly, soon exhibit the most happy results.

We have received from Calcutta, the seventh and eighth Reports of the Calcutta Baptist Female School Society, from which we with much pleasure select the following intelligence.

The Baptists and Independents had been united in conducting the schools; but at the seventh annual meeting, it was resolved, that the union, having been found necessarily to involve some pecuniary and other difficulties, be dissolved. But the Committee record, that this measure has been adopted with the kindest feelings on both sides, and with affectionate wishes that the most abundant success may attend the labors of each denomination.

The seventh Report, 1828, stated the number of Schools under the care of the Society, to be seventeen, comprising about three hundred and fifty children, superintended by Mrs Carey, Mrs Pearce, and Mrs Yates. They are taught a catechism of Chris-

tian knowledge, and the gospel of Mark, and also spelling, writing, geography, &c. Several schools have received names from patrons in the United States; as the Salem, New York, Philadelphia, &c. and among the items of donations for their support, is an acknowledgment of eight hundred and twenty dollars from America. In some instances, children read with great facility, any book used in the schools. Mothers, who have received instruction, have also commenced instructing their female children, which, in its progress, may be expected soon to effect a happy revolution in the station which females occupy in society in Bengal.

The Committee state the numerous difficulties which still impede their progress, with a view to bespeak the patience of their patrons in Great Britain and America. The prejudices of the people, the frequent recurrence of disease, the numerous holidays, and the injurious effect of exposure to the weather on the health of the superintendants, all contribute to hinder them in their exertions. Disappointment is sometimes experienced by patrons, when the particular school to which their funds are appropriated does not prosper. On this and other accounts, the Committee suggest to their friends the propriety of allowing their contributions to be appropriated to aid the object *generally*, rather than to the support of particular schools; which would relieve the minds of the Committee from considerable anxiety, and leave them more at liberty to prosecute the work as favorable opportunities might invite. We extract the conclusion of the seventh Report, descriptive of the efforts of the Board.

'Difficulties have not diminished their zeal in the work allotted to them; and the most impressive motive for perseverance is found in the enlarged acquaintance, which every successive year supplies, with the condition and necessities of the people. The work of superintendence necessarily leads those engaged in it into the midst of their abodes, and domestic circles. Here they see things as they are; but the knowledge gained, yields, alas! little satisfaction. It causes them to feel, that wretchedness is the Hindoo female's condition; that, destitute of knowledge, deprived of liberty, living without respect, doomed to idleness or drudgery, she is

the slave, and not the companion of man. But the necessity of their exertions is not the only motive: labor has not been in vain; success is lifting up her head, and saying, "Go forward." Year after year witnesses the increase of knowledge, the subjugation of prejudice, the alteration of opinion, and a growing regard for instruction among females. Let it be hoped, therefore, from what is to be seen, and from what we know of the operation of knowledge on the mind, that the time for the education of Indian Females is come.'

The eighth Report, published in 1829, is also highly encouraging. In relation to the general progress of missionary enterprises, the Committee ask,

'Who that witnessed the rise of these things a few years since, contemplated half of that which has been achieved? Into whose mind did the thought enter, that within forty years there would leave different Christian countries several hundreds of missionaries, having solely in view the glory of God and the salvation of the heathen,—that the holy Scriptures would be translated and printed in more than two hundred different languages and dialects,—that millions of Bibles and religious tracts would be circulated,—that many myriads of the rising generation would be gratuitously instructed, and read in their own tongues the wonderful works of God,—that tens of thousands of idolaters of various nations, polite and rude, would abandon the worship of the *creature*, and become with joy the devoted servants of the great *Creator*? Who then imagined that the inconsiderable rill of a few pounds in aid of Christian benevolence, would have swollen to the majestic stream that is now rolling annually more than half a million sterling to fertilize the sterile regions of the heathen world?'

The prejudices of the natives in Calcutta, in relation to female education, are so manifestly subsiding, that several respectable Brahmins are now instructors in these humble seminaries; the obtaining of scholars is comparatively easy, and several of the most respectable in the Hindoo community

are having their daughters instructed at home.

By the eighth Report we perceive that the schools are increased to twenty. The following is a statement of six schools, supported by funds from the United States.

The Boston School.

This was formerly the Doorgapore school on the mission premises there. It contains twenty-two children, possesses an excellent teacher, and is in a prosperous condition.

The Boardman School.

The formation of this school was effected early in the present year. It contains twenty-four scholars. The master is diligent, and the school is going on well.

The Newburyport School.

This school has been established about six months. The master is a respectable man; and the children, about eighteen in number, are advancing in their learning.

The Philadelphia School

Contains twenty pupils. On account of the conduct of the mistress, its progress has not been so good as that of some others. It is intended to appoint another teacher.

The Salem School.

The condition of this, which has been long established, is very satisfactory. About twenty children are attached to it.

The New York School.

The character of this school is equally good with that of the former one. It contains about twenty children.

Mrs CAREY, of Cutwa, having stated that an opening now presents itself there, she has been requested by the Committee to establish another school, to be called the *Bachelor School*. This measure will add another to the list of the American schools.

The following incidents, which have occurred in the past year, will be read with pleasure.

A little girl in one of the schools remarked to her superintendent: "Since you told me that it was sinful to tell a lie, I have never told one."

The undermentioned case is one of a decided and encouraging nature.

‘With the hope of obtaining a school for a native Christian female, a person was employed by the Society at a small expense, to teach her to read. By her diligence, the good woman was soon qualified, but did not succeed in raising a school. She, however, being desirous of doing good, employed her talents in reading, as she found opportunity, the word of God to her neighbors. After a short time her labors were blessed to one of them, who became a very serious inquirer; and eventually, being convinced that there was salvation in none other than the Son of God, was baptized a few months ago, and has since lived in a very consistent manner.

“The husband of this individual has also abandoned idolatry, in consequence of the conversation and example of his wife; attends Christian worship regularly in company with her, and furnishes, by his general deportment, good reason to hope, that eventually he will become a genuine Christian character. These persons are now instructing their little boy, a child of seven years of age, in the knowledge of evangelical principles. Hence it appears, that a whole family have been rescued from Hindooism by the instrumentality of this Society.

“To their respected American friends, the Committee present also their sincere thanks, for the very liberal and disinterested manner in which they have helped forward this good cause; and beg to inform them, that another remittance, amounting to seven hundred and fifty dollars, or one thousand five hundred and fifty-seven rupees, has recently been received by the Liverpool packet.’

REVIVALS.

The deep interest which is at present apparent in the English churches relative to revivals of religion, has frequently been adverted to in our pages. The means employed for obtaining this inestimable blessing, have in many instances been crowned with success.

Rev. Mr Lewis, of Islington, London, writes: ‘The shower of divine influence, we trust, is approaching us. In Wales, thousands have been brought to the knowledge of the truth, and added to the church, within the last few months; and we are praying and expecting that something like it may take place amongst the churches in

the metropolis, and its vicinity. In Islington we have had a day much to be remembered. It was overwhelming to see the numbers that flocked together for prayer at 7 in the morning, at noon, and again at night. The good fruit has already begun to appear, and most of our churches have been favored with accessions since that time. In my own, nearly all the members of one family were impressed at that season, which impression, I trust, has issued in true conversion. We have just received, as members of the church, the father and mother, one son and two daughters.

Rev. H. F. Burder, of Hackney, (England) writes: ‘In several of our churches—and I am thankful to be able to say in my own—we have much cause for gratitude and encouragement. I do hope that the spirit of prayer for the heavenly gift, and of increased exertion, is beginning to prevail here, and that it will be followed by a corresponding conveyance of the “unction of the Holy One.”’

An extract of a letter from the Rev. Jesse Hartwell, jr. Sumter District, S. C. dated June 29, 1829, to a Friend in the Newton Theological Seminary.

“The Lord is doing wonders in our state. In the lower part of this district, many have recently made a profession of their faith in the Lord Jesus Christ. In April, I baptized forty-three at the Moriah church in one day. I have baptized there since the Charleston Association, one hundred and twenty persons. Truly may we say, What hath God wrought!

A good work is going on in a number of other churches. Brother Malloy is enjoying a good harvest of souls. He has baptized nearly a hundred since the South Carolina Convention. Brother Burdett has also baptized one hundred since that time. Brother Dossey of Society Hill, has baptized about fifty in the course of the last month.”

By a letter from J. H. Dwyer, dated Moriah, N. Y. June 1, 1829, we learn that the revival of religion in this place continues. On the 3d of May, ten candidates were baptized; and the season was peculiarly refreshing. On the fourth Sabbath in May, the church met at the lake, at Port Henry; heard experiences in the morning, and attended baptism at 12

o'clock. The day was fair, and the spectators numerous. On the last Sabbath in May, twelve individuals followed their Lord in the ordinance of his appointment: and the season is described to have been peculiarly gratifying. Since this work of grace commenced, fifty-five have been baptized.

Extract of a letter from Rev. Mr Stubbs, Marlboro' District, S. C. April 16, 1829.

"In November last, some tokens of mercy began to appear, vital godliness seemed to revive in the hearts of God's children, and a few of the thoughtless were hopefully converted to God, and followed him in his way rejoicing. In December, the work seemed to increase; and from that time till the present, our churches have been enjoying the outpouring of the blessed Spirit of God. For such mercy may every power of our souls arise in thanksgiving to God. As the result of this revival, ninety-six have been added to four of our Baptist churches. I had the pleasure to baptize two old revolutionary soldiers, one of whom is seventy-six years of age. In another case, I baptized a household on one day, consisting of nine professed believers." *Col. Star.*

A season of refreshing is enjoyed by the church in Broadalbin, N. Y. Twenty-two have been baptized and added to the church, principally young persons, three or four only being heads of families.

We are pleased to learn, that a revival of religion is now enjoyed in Olammon, a settlement in Penobscot county, Maine, under the labors of Rev. Jacob Hatch, of Dexter, who will be recognized as an acceptable and useful missionary. Fifteen persons have been baptized, and the organization of a church is soon anticipated. "The wilderness and solitary place are glad, and the desert blossoms as the rose."

We learn from our western papers, that the Kentucky Baptist Education Society have agreed to locate a College in Georgetown in that State, and that the Corporation are already Trustees of about fifty thousand dollars for the object, without having made solicitations for donations.

MIDDLESEX BAPTIST MISSIONARY SOCIETY.

The sixth Anniversary of this society was holden at the Baptist church in Lowell, on the 10th of June, 1829.

An appropriate discourse was delivered by Rev. Bartlett Pease, of Dunstable, N. H. from the words of John the Baptist—"He must increase," after which the Society transacted its annual business.

Rev. JOHN PARKHURST, was chosen *Pres.*
 " E. W. FREEMAN, *Cor. Sec.*
 " AMASA SANDERSON, *Rec. Sec.*
 Bro. CALVIN BLANCHARD, *Treas.*

Executive Committee.

Deacon Eliakim Hutchings, Dea. John Farwell, Dea. Joseph Douse, Dea. William Blodget, Brother Josiah Kendall, and Brother J. C. Morrill.

Renewed the following resolution, which was adopted at our last Anniversary, viz.

Resolved, That we will use our endeavors individually to have paid into the Treasury at our next annual meeting, *at least double* the amount received by the Treasurer at this meeting.*

The next Anniversary is to be holden with the newly formed church at Tyngsboro', on the second Wednesday in June, 1830, at 2 o'clock, P. M. The meeting was conducted with much harmony of feeling. It is hoped this Society will continue to increase, and that its measures will be so efficient, as that distant and dark places of the earth may be made abundantly joyful by its efforts.

In behalf of the Society,
 E. W. FREEMAN, *Cor. Sec.*

* The Society felt encouraged to renew this resolution, in consequence of the favorable consequences of its adoption at our meeting in 1828. We have been enabled, by the blessing of God, to raise an amount during the past year nearly *triple* that which was raised the year before.

The Treasurer's account shows that he has received, during the past year, one hundred and seven dollars. It is hoped that *four* times this amount will be exhibited in his account at the next Anniversary.

HAPPY EFFECTS OF FEMALE INSTRUCTION.

From the 10th Report of the Calcutta Bap. Miss. Soc. 1828.

Eight natives have been baptized at Doorgapore, of one of whom the following account is given:—

'From the simple and pleasing account she gave, it appears that the Christian department of one of the female members of the church, and who had been taught to read at the expense of the Female School Society,

together with her direct endeavors to impart to her the knowledge of salvation, was the means of her conversion. Whenever she visited at her dwelling, the Bible was produced, a portion of it read and commented on, and her attention directed to the only way whereby a sinner can be saved. Nor was she directed in vain; for under a deep conviction of guilt, occasioned by hearing her friend read and explain the parable of the rich man and Lazarus, she looked to the Saviour, thus made known to her, and found rest to her soul. When she removed to Doorgapore, she could not read; but having discovered the worth of the Scriptures,

and been reminded how desirable it was that she should be able to read them herself, she immediately applied to the task, and from the proficiency she has hitherto made, it is likely she will soon be able to "read in her own language the wonderful works of God." She has also evinced much anxiety about her husband, and is indefatigable in her efforts to lead him to the knowledge of God in Christ: in consequence of which, he has renounced idolatry, and accompanies her to family and public worship.

To the Christian females of our own country, we say, "Go thou and do likewise."

MRS JUDSON'S MEMOIR.

From various sections of our country, we are gratified by the intelligence, that the perusal of this interesting and valuable Memoir has awakened new fervors of piety, and created or deepened a conviction of the imperious obligation of Christians to send the gospel to the heathen. The anniversaries of Associations in the United States, many of which will be celebrated in this and the following months, will furnish very appropriate seasons for inviting attention to the work. Efforts for circulating it in sections where Christian benevolence has not been extensively awakened, may confer the most important benefits on the cause of missions, and the interests of Christianity.

The publishers early forwarded a copy of the first edition to the Baptist Missionary Society in London, and we are pleased to notice, that an edition of the work was immediately printed. Its circulation will undoubtedly fan the flame of benevolent effort which distinguishes the land of our ancestors.

From the reviews of the work in the London periodicals, we make the following appropriate and interesting extracts.

The Baptist Magazine for June, remarks:

"With the name of Judson, we have for a considerable time been accustomed to connect more of missionary enterprize, endurance, and achievement, than with that of missionaries in general; and the perusal of this Memoir has refreshed and strengthened the conviction which had previously taken possession of our mind. We have no doubt the "Memoir of Mrs Judson," including, as it does, the history of the American mission to Burmah, from its commencement to the present time, will receive a most cordial and universal welcome. The part of the compiler is very

creditably performed. His preface, connecting remarks, and occasional observations, are perspicuous, often spirited, and always pious."

The Editors of the New Baptist Miscellany, for July, observe:

"This is one of the most interesting pieces of female biography which has ever come under our notice. Mrs Judson possessed far more than ordinary claims on the esteem, affection, and gratitude of the Christian church, and her name, we doubt not, will long be embalmed in the memory of those by whom she was known. To a high degree of mental acuteness she united great susceptibility of feeling and strength of religious principle, and was thus eminently qualified to devise and to execute things which are excellent.

"Having entered on the field of Missionary operation, her life was a scene of continued incident. For a considerable period she passed, in company with Mr J., from place to place, seeking with unconquerable perseverance some station which might be occupied with advantage to the church of Christ. At length they were compelled, in order to escape the suspicious vigilance of the East India Company, to repair to Rangoon, which became the scene of their future residence.

"Of their labors, trials, and sufferings, in this distant and benighted portion of the heathen world, the volume before us furnishes a highly interesting account. The war which speedily took place, between the British and Burman governments, exposed them to the suspicions of the latter, and entailed on them an amount of suffering to which there has been no parallel in the history of modern missions. No quotation which our limits can allow would do justice to these facts, and we must therefore refer our readers to the volume itself.

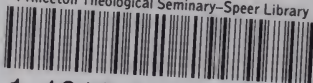
"In closing, we cannot too strongly express our approbation of this work. It possesses all the interest of fiction, the stirring qualities of romance. It excites emotions of the intensest order, while it communicates those principles of wisdom and piety which are of the highest importance to the happiness of man. From what we had previously known of Mrs J. we expected a volume of no ordinary kind; and, now that we have gone carefully through it, we hesitate not to say that it has surpassed our anticipations. We need not, therefore, formally recommend it to our readers; but shall content ourselves with remarking, that it ought to be immediately added to every family library."

For use in library only

For use in Library only

I-7 v.9
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4756